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DR. TOULMIN'S SERMON
BEFORE THE
SOCIETY OF UNITARIAN CHRISTIANS,
IN THE
WEST OF ENGLAND,
JULY 5, 1797.
[PRICE ONE SHILLING AND SIXPENCE.]

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THE INJUSTICE OF CLASSING UNITARIANS
WITH DEISTS AND INFIDELS.

A D I S C O U R S E

WRITTEN WITH REFERENCE TO SOME
REFLECTIONS FROM THE PENS OF

BISHOPS NEWTON, HURD, AND HORSLEY,
DOCTORS WHITE, KNOX, AND FULLER,
MRS. PIOZZI, AND OTHERS:

AND DELIVERED

AT TIVERTON, JULY 5, 1797,

Before the Society of *Unitarian Christians*, established in
the West of England, for Promoting Christian Know-
ledge, and the Practice of Virtue, by the Distribution
of Books.

TO WHICH IS PREFIXED

A Letter to *W. Wilberforce, Esq.* occasioned by some
Passages in his late "*Practical View.*"

By JOSHUA TOULMIN, D.D.

L O N D O N :

PRINTED FOR J. JOHNSON, ST. PAUL'S CHURCH-YARD,

1797.

THE OFFICE OF CLERK OF THE
WITH DEBTS AND REVENUE

A DISCOURSE

WRITTEN WITH REFERENCE TO
REVELATIONS FROM THE FIRM

BISHOP NEWTON, BISHOP AND HOUSE
DOCTORS WHITE, AND
MRS. HOBBS, WHO

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A
LETTER
TO
WILLIAM WILBERFORCE, *Esq.*

ON SOME PASSAGES IN HIS
"PRACTICAL REVIEW."

SIR,

AFTER the following Discourse was composed, and within a few days of its being preached, I met with your late work, entitled, "A Practical Review of the prevailing Religious Systems of professed Christians." On looking into it, that part which particularly related to the subject discussed in that discourse, naturally arrested my attention; and I was led to read "the brief observations addressed to Sceptics and Unitarians." The very title of the Section was sufficient to convince me, that you had fallen into that way of considering the tenets and character of Unitarians, the propriety of which it had been my design to dispute, and which many able and learned writers had, before you, followed. I have represented their sentiments in their own words: but as your work did not come in my way, or was not even published, till my Sermon was prepared for the pulpit, your name does not appear in it. I, therefore, beg leave to submit to your

separate consideration some Remarks, which I would offer on the mode of your Address.

I cannot but be hurt at your classing, as others have done, those who embrace, what I conceive to be, the truth of God in Christ Jesus, with Sceptics. It might have been expected, that a Gentleman of your rank, who may be supposed free from the prejudices of a *Divine*, would have taken a more just and comprehensive view of things, than is indicated by such a mode of uniting very distinct and even opposite parties under one denomination. The following discourse, if you will have the condescension to peruse it with candor, will, it is presumed, suggest some remarks, that may convince you of the great impropriety of ranking Unitarians with Sceptics. But, though it might well supersede any further discussion on the point, yet out of deference to your name, and the celebrity of your work, I am induced, Sir, to advance other hints, which may, more particularly, apply to your "Address and brief Observations."

The mention of Unitarians and Sceptics, as persons to whom nearly, if not entirely, the same strain of Address equally belongs, appears to me extremely improper. For, according to the obvious import of the terms, the one have fixed principles of belief, the other not: the one receive the Scriptures as containing a divine Revelation, deriving from them their sentiments concerning the Unity of God, and the character of Christ; the other,

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other, if they believe in God, do not embrace the revelation either of Moses or Christ. If we bring home this description to particular persons, you, Sir, I persuade myself, have too great a regard to truth and candor, to rank a Sir Isaac Newton and Lord Bolingbroke, a Hopton Haynes and Hume, a Priestley and Gibbon, in one class, as men of the same faith. The mode of classing parties, which would be unfair with respect to individuals, cannot be accurate and just with respect to bodies of men, to which they respectively belong. You are not alone, indeed, as the following discourse shews, in thus confounding together Believers and Unbelievers. Such a deviation from precision would, however (excuse my freedom of remark) disgrace the compiler of a dictionary. It is a mistake of a more serious cast in an author, writing in the cause of religion, by whom the greatest care should be preserved to adhere to the words of truth and justice.

But "Unitarianism," you add, "is a sort of half-way house between orthodoxy and infidelity, if the expression may be pardoned; a stage on the journey; where sometimes, indeed, a person finally stops, but where not unfrequently he only passes for a while and then pursues his progress." That some, having departed from what is reputed the orthodox faith, and embraced Unitarian sentiments, have afterwards discarded even the profession of Christianity is not to be denied,

and is not more sincerely lamented by any than by pious Unitarians. But it would be hard, were any religious profession to bear the blame, because some of its adherents have deserted it. Then Christianity were to be blamed, because, "Demas, loving the present world, forsook" Paul, its great preacher. Then it would have reflected dishonour upon Christ himself, that "many, who had heard" him, went back and walked no more with him." And shall it be said, that the religious faith which these discarded, was the half-way house between the course into which they fell, and that which they had originally followed? Yet it was a stage in the journey they made. Men, it appears, from a thousand instances, are apt to run from one extreme to another. An admirer of the celebrated Dr. Foster became a disciple of Jacob Behmen. The fact, and the melancholy fact is, that the double-minded man is unstable in all his ways. As the greater number of those who first embraced christianity adhered to it, so the majority of those who, having been educated in the Trinitarian scheme, have afterwards adopted Unitarian sentiments, have stopt there: for Unitarianism, notwithstanding your apprehensions to the contrary, affords a firm "rest for the sole of the foot." It hath the ETERNAL LIFE, which is the gift of God in Christ Jesus, for its object. It hath the evidences of his divine mission for the support of its faith and hope. How can it be said then, that there

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is no "stopping short of unqualified Atheism?" If this be the half-way house to infidelity, it might, with equal truth and propriety, be said that a belief, taken up at any period of life, that God is, and is the rewarder of them that diligently seek him, is "the half-way house to Atheism;" because some, who have held this principle, have, afterwards, said there was no God.

But you, Sir, conceive, and even assert, "that Unitarianism seems to be resorted to, not merely by those who are disgusted by the peculiar doctrines of christianity, but by those also who are seeking a refuge from the strictness of her practical precepts, and who more particularly would escape from the obligations which she imposes upon her adherents, rather to incur the dreaded charge of singularity, than fall in with the declining manners of a dissipated age." You speak of this as a matter of fact.

Excuse me, if I ask, Where is the proof of this fact? Have any Unitarians, in the compunction of their minds, or in the effrontery of their spirits, made you their confessor, and disclosed to you the secret disrelish for virtue and religion, by which they were governed in the choice of their creed? Or have you penetrated into the recesses of their hearts, and seen there the operation of vicious desires, seeking release from the precepts of the gospel? You might, Sir, have apprised them, that their views, however you became acquainted with them, were as foolish as they were sinful: that

they were seeking a refuge where it was not to be found. You might have informed them, as you have the candor and justice to tell your readers, that " the Unitarian teachers by no means profess " to absolve their followers from the unbending " strictness of the christian morality : that they " prescribe the predominant love of God, and an " habitual spirit of devotion." We owe to you our thanks for this concession. It is no more, however, than is due to us. If any have recourse to the Unitarian Creed, as indulgent to looser morals, they must be strangely ignorant of its nature. It cancels not one precept of christianity. It placeth, we judge, the example of Christ in a light peculiarly instructive, affecting, and animating ; as that of a man, who was in all points tempted like as we are, who felt as we feel ; but who overcame. It placeth righteousness and repentance upon the ground on which all the world was called to repentance, that of " God's having appointed a " day, in which he will judge the world in righteousness by that *man* whom he hath ordained, " whereof he hath given assurance unto all men in " that he hath raised him from the dead." It admits, and admits with a deep conviction of the importance and magnitude of the design, that Christ " died to redeem us from all iniquity, and to purify " us unto God a peculiar/people, zealous of good " works." It embraceth those promises, by which we are exhorted and animated to cleanse ourselves " from all filthiness of the flesh and spirit, and to " perfect

" perfect holiness in the fear of God." And it includes the hope, that Christ Jesus will again appear in glory ; the hope which purifieth those who cherish it, " as he is pure." How ignorant, or how presumptuous then must be any, who can think of taking refuge in a conformity to the manners of a declining age, under the Unitarian Creed !

But you consider it as a fact, scarcely to be disputed, that " this class of Religionists is not generally distinguished by superior purity of life, " and still less for that frame of mind, which, by " the injunction, ' to be spiritually, not carnally minded,' the word of God prescribes to us, as " one of the surest tests of our experience of the " vital power of christianity." How extensive or minute your acquaintance with Unitarians may be, it is not for me to say. But this I can with confidence and pleasure assert, that I know among them, in my confined circle, not a few of superior goodness, virtue, and piety : men, so spiritually minded, that no malignity could intimidate them, or any influence of a *Premier* bribe them to support measures contrary to rectitude, or to aid the schemes of a sanguinary and desolating ambition. As to masses of mankind, it is not easy to form a comparative estimate of the quantum or preponderancy of genuine virtue in one more than in another. Every denomination of christians, I doubt not, and rejoice in the persuasion, can produce its excellent

characters : and in all there is so much amiss, so much contrary to the true spirit of the gospel, so much criminal, that it scarcely becomes any party to say to another, "Stand by, for I am holier than thou." The conduct of Christians, in general, hath afforded, to Africa and the East Indies, no favourable specimen of the genius and laws of the religion they profess.

This, however, is certain, that an Unitarian can find no plea in his creed for indolence in the business of religion, or procrastination of his great concerns in the belief, that conversion must be effected by an irresistible influence. He finds no pattern for an inexorable temper, no countenance for implacable sternness towards an offending brother in the notion, that the sins of men were not to be forgiven without an infinite satisfaction made to divine justice. He finds no substitute for personal righteousness in a vicarious atonement and the imputation of Christ's righteousness. In these respects the Unitarian receives not principles, which are easily capable of being turned into a justification of wicked courses, and which have been, actually, applied in that manner. If therefore he want a refuge from the strictness of the practical precepts of christianity, in embracing Unitarian sentiments, he doth not act very wisely.

If I do not, Sir, trespass too long upon your patience, I would notice another particular in your address. "One great advantage," you say, "pos-
" fessed

" fessed by Deists, and perhaps, in a still greater de-
 " gree by Unitarians in their warfare with the
 " Christian system results from the very circum-
 " stance of their being *Affailants*." That they
 are 'Affailants' is the necessary consequence of
 advancing opinions contrary to systems, which have
 had, for many ages, a wide spread and firm footing.
 But this circumstance forms no solid objection
 against the truth of their opinions, or the propriety
 of their conduct. It doth not follow that because
 Trinitarians have been long Masters of the field,
 they came into the possession of it by fair means,
 and merely by the force of truth. It is possible,
 that they only dispossessed former Unitarians, who
 had before them held the ground. This is certain,
 that Christianity itself must, first, have appeared in
 the light of an assault on prevalent and long esta-
 blished systems. In like manner, after a long reign
 of Popish tyranny and superstition, the Reformers
 rose up as *Affailants*. Errors and corruptions,
 when they have once gained a footing can, by no
 other means, be done away but by some bold spirits,
 who, with an enlightened understanding and firm-
 ness of mind, venture to *assail* them. So far then
 as *Affailants* merely of what you judge to be the
 fundamental doctrines of Christianity, but what
 they consider as *gross corruptions* of it, they are free
 from blame. They act only as men who think
 that they have detected error and discovered truth,
 should act. They act, as Luther and Calvin, as

Christ and his Apostles acted, in former ages : who, by their conduct, gained everlasting honour to their own names, and rendered the world the most essential service.

The question ought to be, how is the assault conducted ; with what spirit and weapons, and on what principles ? You, Sir, appear to think, that it is artfully managed by urging only perplexing difficulties and plausible objections : “ which,” you justly observe, “ may be adduced against the most “ established truths.” And, with great propriety, you add, that in all cases it becomes us, not on a partial view to reject any “ proposition, because “ it is attended with difficulties ; but to compare “ the difficulties which it involves with those which “ attend the alternate proposition, which must be “ embraced on its rejection.” Though this is sound advice, yet a strong, but just statement of difficulties and absurdities may not only be admitted ; but has its uses. Many persons, when the question was altercated between Papists and Protestants, it is not to be doubted, were brought off from the doctrine of Transubstantiation, and led to see the true Scripture Doctrine, by a full representation of the absurdities and contradictions which were involved in it. The Unitarian is, certainly, much impressed with the difficulties that attach to the doctrine of the Trinity. It implies not only things incomprehensible, of which all nature is full, but contradictions, at which the understanding revolts.

“ A Chris-

"A Christian," says Lord Bacon, meaning thereby the Athanasian Christian and member of the Church of England, "believes three to be one, and one to be three; a father not to be elder than his son; a son to be equal with his father; and one proceeding from both to be *equal* with both; as believing three persons in one nature and two natures in one person. He believes a virgin to be a mother of a son; and that very son of her's to be her maker. He believes him to be shut up in a narrow womb, whom heaven and earth could not contain. He believes him to have been born in time, who was, and is, born from everlasting. He believes him to have been a weak child, carried in arms, who is the almighty; and him once to have died, who only hath life and immortality in himself*." Such repugnancies make a formidable objection. They are, on the aspect of them, incompatible with the nature of religion, which is described to be a *rational* service. Can you wonder, that they are urged against the doctrine with all the force of argument? Can you wonder, that they dispose any to reject the creed which is clogged with them: especially when there offers a faith, which can be expressed in plain, intelligible and *scriptural* terms?

You take, Sir, a partial view of the mode of

* A Quotation in Dr. Disney's Sermons, Vol. 1. p. 147, 8.

assault adopted by Unitarians, when you consider it, as you seem to do, as confined only to a statement of difficulties. This is by no means the whole of the case. A distinguished writer on their side has well expressed the sentiments of the rest as well as his own: when he says, "No Unitarian that I know, or have read of, did ever object to any part of a divine revelation, because it was beyond his comprehension. Let me know but clearly, that God has signified his mind and will; and then let the subject be ever so unfathomable by me, I will receive and believe it; because no better reason can possibly be given for any thing, than that God hath said it *."

For the information of your Readers, whom your "observations" are calculated, though I am persuaded not designed, to mislead, I will add that no writers have more fully lodged their appeal with the Scriptures, have urged more numerous, direct proofs from thence than have the Unitarian writers. On this plan was Dr. Clarke's celebrated work drawn up. "He did not retire into his closet," says his episcopal Biographer, "and set himself to invent and forge a plausible hypothesis, which might sit easily upon his own mind. He had not recourse to abstract and metaphysi-

* Mr. Lindsey's "Examination of Mr. Robinson's Plea." Preface, p. 24.

" cal reasonings, to cover or patronize any system
 " he might have embraced before. But, as a
 " Christian, he laid open the New Testament be-
 " fore him. He searched out *every text*, in which
 " mention was made of the three persons, or of
 " any one of them. He accurately examined the
 " meaning of the words used about every one of
 " them: and by the best rules of grammar and cri-
 " tique, and by his skill in language, he endeavour-
 " ed to fix plainly what was declared about every
 " person: and what was not. And what he thought
 " he had discovered to be the truth, he published
 " under the Title of " The Scripture Doctrine of
 " the Trinity*." On a like plan was drawn up
 a popular piece, written by Mr. Hopkins, a worthy
 Clergyman, entitled " An Appeal to the Common
 " Sense of all Christian people:" following, in-
 deed, not an artificial arrangement, but the order
 of the books of the New Testament. On this
 plan is composed a work by a learned Layman, Mr.
 Christie of Montrose, called " Discourses on the
 Divine Unity." All Mr. Lindsey's pieces exhibit,
 in one form or another, an examination of the
 Scriptures on this subject. This is, also, the case
 of an elaborate work; the title of which is " The
 " Scripture Account of the Attributes and Worship
 " of God, and of the Character and Offices of Jesus
 " Christ:" by Hopton Haynes, Esq. Assay-master of

* Dr. Sam. Clarke's Sermons, Vol. 1. pref. p. 23, 4. 8vo.

the Mint. In it are produced all the passages of any moment, where the divine Being or his qualities and attributes are mentioned; and likewise, all those passages that relate to the character and offices of Jesus Christ. The Author "looked upon the Scriptures," we are told, "to be the best and "most infallible Expofitor of Scripture; and, therefore, paid but little regard to any human schemes or explanations: and he thought himself thoroughly justified to his own conscience, in taking "his notions of God from the word of God "alone.*"

It is a fact, Sir, of which I am apprehensive, that you and many others are not duly aware, that the most eminent Unitarians have been close Scripture Students, and have been led into the view of things they have adopted, even in the first instance, by reading the Scriptures. From the assiduous study of them, especially of the New Testament, Mr. Biddle derived all his learning in matters of Religion. Dr. Lardner declared, that he had formed his sentiments upon the Scriptures, without having been conversant with the Socinian writers. Dr. Priestley was educated in the strictest principles of Calvinism, and the change of his sentiments, he assures us, was gradually produced by what appeared to him, a fair and impartial study of the Scriptures. Mr. Haynes "spent a number of years in

* Preface, p. 6.

“ examining the sacred Scriptures of the Old and
 “ New Testament, with the utmost desire and
 “ most ardent prayer, that he might be rightly in-
 “ formed in the truest sense of the holy Authors
 “ of those divine books*.” And of Sir Isaac
 Newton we are told, that amidst the great variety
 of books, which “ he had constantly before him,
 “ *that* which he † studied with the greatest appli-
 “ cation was the BIBLE.” These facts ought to
 screen the Unitarians from the charge of treating
 the Scriptures with contempt or indifference.
 These facts bespeak, Sir, your candor, and the
 candor of every man towards them. These facts
 shew, that not the pride of human reason, but a
 firm persuasion, that their opinions were founded in
 the Scriptures, governed these distinguishing advoca-
 tes of Unitarian Sentiments.

Permit me to conclude with a passage from the
 candid and excellent Dr. Kippis, which deserves,
 Sir, your calm consideration, and the consideration
 of every one who, like you, is disposed to impute
 to Unitarians an indifference to the blessings and
 authority of the gospel, and to blend them with
 Deists and Sceptics, as alike engaged in an attack
 on “ the fundamental doctrines of Christianity.”
 Dr. Kippis was a Gentleman who had an extensive
 acquaintance with the persons and writings of Uni-
 tarians; and thus had every opportunity of forming

* Preface, p. 1.

† Id. p. 20. note.

a just judgment of their principles and views, and of the discriminating differences between them and the several parties of Christians. The passage to which I refer is in a vindication of *rational* Christians, whom Mr. Soame Jenyns had "charged with pretending " to be Christians, without believing." It is found in his life of Sir John Pringle; who, also, he acquaints us, "became fully convinced, by *his study* " *of the Scriptures*, that the Athanasian doctrine of " the Trinity made no part of them: but that " they uniformly concurred in asserting the unity " and supremacy of the God and Father of mankind." Referring to Unitarians, Dr. Kippis thus expresseth himself; "There are none who " are more firmly persuaded of the truth of the " Gospel, none who are more clearly convinced of " its divine original, none who are more entirely " satisfied with the weight and variety of its evidence, none who more sincerely rejoice in its invaluable contents, than rational Christians. If " there be some doctrines that have commonly " been received, to which they do not give their " assent, this doth not arise from the pride of human reason, but from their firm persuasion, that " such doctrines are not to be found in the Scriptures. They are satisfied, that the invaluable " blessings, derived from the Gospel, were bestowed in a supernatural manner, by the God " and Father of mercies; that Jesus Christ is the " dispenser of them; and that they consist of

" know-

“ knowledge, pardon, purity, and everlasting happiness.”

He adds, “ It is an observation of great moment, and which, therefore, deserves to be attended to, that the believers in Christianity do not differ so much in their sentiments concerning the *nature* and *value* of the blessings derived from the Gospel, as with respect to *some other* questions. They are all agreed, that, when mankind were ignorant and guilty, corrupt, and liable to a sentence of eternal death, the Saviour appeared, to communicate spiritual instruction, to bestow upon them the forgiveness of sin, to purify their hearts and regulate their conduct, and to raise them to everlasting felicity and glory. Of the unspeakable excellence and immense greatness, of these benefits, Christians are alike sensible, and alike ascribe them to the revelation of Jesus, however they may vary in their opinions concerning the *causes*, or the *effects* of the causes, which brought men into their wretched condition ; and whatever ideas they may have formed concerning the *dignity* of the *person* by whom the blessings of the gospel are conveyed, and the *peculiar operation* of his sufferings*.”

These sentiments, methinks, must carry weight

* Life of Sir John Pringle prefixed to “ Six Discourses,” p. 84-5-6-7.

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to every candid, considerate mind. Leaving them
for your attention, I have the honour to subscribe
myself,

Sir,

Very respectfully your obedient servant,

JOSHUA TOULMIN.

Taunton, 14th July, 1797.

A SERMON.

SERMON.

II. CORINTHIANS. X. 7.

*If any Man trust to himself, that he is Christ's,
let him of himself think this again, that as he is
Christ's, even so are we Christ's.*

AFTER the Apostle Paul had left Corinth, where he had been the happy instrument of Providence in forming a numerous Christian Church, not only a party-spirit broke out among the new converts, but a strong faction was raised, in particular, against himself. This was created by a new instructor, by nation a Jew, who had found means to establish his authority in this society.

It was, therefore, one leading design of the Apostle in each of his epistles to that church, to support his own character and credit, and to vindicate himself from the calumnies of those who adhered to the false teacher. In the second epistle, from which our text is taken, this design is pursued from the beginning of the first chapter to the sixteenth verse of the seventh. The argument is resumed a few verses before our text, and prosecuted very nearly to the close of the epistle. The apostle asserts his own extraordinary powers, examines the pretensions of the false apostle, argues from the
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disinterestedness of his own conduct, draws a contrast between himself and his opponent, appeals to the extraordinary revelation he had received, and to the supernatural gifts he had communicated, and urges the kindness of his intentions towards the Corinthians; at the same time, warning them of the power and authority, which, on his return to Corinth, he would, according to the commission under which he acted, exercise among them *.

In our text the application is made to the inward conviction and judgment of his adversary himself: "If any man trust to himself, that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's." This address to his opponent, which is tender and delicate, implies, that if he were Christ's, his disciple and minister, he would possess the indubitable marks of such a character, which, if he reflected, he must be sensible, were also fully possessed by the apostle. He could not appeal, in his own favour, to more striking, more numerous, or more convincing proofs than were exhibited in the ministry of Paul. He ought, therefore, when he set up his own claims, to do justice to *his* character.

We have to lament, that a disposition to undermine the reputation of others, and even to deny their claim, in some instances, to the Christian

* See the Apostle's train of argument traced out and illustrated in Mr. Locke's excellent "Paraphrase and Notes."

character, was not peculiar to the opponent of Paul, nor has been limited to the apostolic age. They, with whom I this day appear, have, out of all the denominations of Christians, particular reasons to complain of this temper observed towards themselves. They have been, they are accused of being governed by pride, of exalting their own reason in opposition to the Scriptures, of degrading the Lord Jesus Christ. It is no difficult transition from such charges to proceed to an impeachment of the reality of their "faith in divine Revelation." In a recent and popular publication, Unitarian Christians are represented, as "having a heart secretly disaffected to the true character and government of God, and dissatisfied with the gospel way of salvation*." Such charges have been often brought up and repeated, by one writer after another, deriving weight from the learning, talents and respectability of those who have alleged them.

An eminent professor accuses Unitarian Christians of "making little of the most express declarations of Scripture, and of perverting the plain and obvious meaning of the Scriptures by false glosses†." A bishop of eminent erudition hath

* Fuller's "Calvinistic and Socinian Schemes examined and compared," 1 Ed. p. 326.

† Dr. White: Bampton Lecture Sermons. Notes, p. 55-6.

said,

said, that "if there were any, these are the men, " who not *privily*, as the apostle speaks (2 Pet. ii. i.) " but publickly *bring in damnable heresies*, " *even denying the Lord that bought them*, the " atonement made by Christ as well as his divi- " nity*." A writer, to whose elegant and learned pen, literature and morality owe considerable obligations, has spoken of us as " zealously lowering " our Saviour in the opinion of his followers†." It has been insinuated, that we only " pretend to " believe the gospel‡." I should be tedious, were I to bring forwards the numerous passages, wherein we have been classed with Mahometans. One from the pen of a Prelate of the present day will serve as a specimen of the rest. In his circular letter, on the case of the Emigrant Clergy, styling *them* his " brethren, members of Christ, children " of God, heirs of the promises," he adds, " more " near and dear to us in truth by far, than some " who affecting to be called our Protestant bre- " thren, have no other title to the name of Pro- " testant, than a Jew or a Pagan; who not being " a Christian is for that reason only not a Papist; " persons professing to receive our Lord as a " Teacher, as the very *Mahometans* receive him,

* Bp. Newton.

† Dr. Knox. "Advertisement to his Sermons."

‡ Mr. Barnard. See Dr. Priestley's "Defence of Unitarianism for 1788 and 1789. p. 78.

" call in question, however, what is not called in question by the Mahometans, the infallibility of his doctrine *." Another Prelate, distinguished lately in the walk of literature, by raising a tribute of respect to the memory of Bp. Warburton, hath characterised our opinions as " Socinian impurities ;" and, in representing the sentiments entertained concerning us by his deceased patron, must be supposed to convey his own: when he tells us, that " next to Infidels professed, there was no set of writers he treated with less ceremony, than the Socinian: in whom he saw an immoderate presumption, and suspected not a little ill faith. For professing to believe the divine authority of the Scriptures, they take a license in explaining them, which could hardly be thought consistent with that belief. In short, he regarded Socinianism (the idol of our self-admiring age) as a sort of infidelity in disguise, and as such he gave it no quarter†."

I will close this roll of charges against Unitarian Christians with a passage from the pen of a learned lady of this age, in a work which has grammatical science for its subject. The ingenious Author, choosing to call them the followers of Socinus, says, that " they can scarcely be offended by finding

* Bp. Horfley.

† Dr. Hurd's " Life of Bp. Warburton."

said, that " if there were any, these are the men,
 " who not *privily*, as the apostle speaks (2 Pet.
 ii. i.) " but publickly *bring in damnable heresies*,
 " *even denying the Lord that bought them*, the
 " atonement made by Christ as well as his divi-
 " nity*." A writer, to whose elegant and learned
 pen, literature and morality owe considerable obli-
 gations, has spoken of us as " zealously lowering
 " our Saviour in the opinion of his followers†." It
 has been insinuated, that we only " pretend to
 " believe the gospel‡." I should be tedious, were I
 to bring forwards the numerous passages, wherein
 we have been classed with Mahometans. One
 from the pen of a Prelate of the present day will
 serve as a specimen of the rest. In his circular
 letter, on the case of the Emigrant Clergy, styling
them his " brethren, members of Christ, children
 " of God, heirs of the promises," he adds, " more
 " near and dear to us in truth by far, than some
 " who affecting to be called our Protestant bre-
 " thren, have no other title to the name of Pro-
 " testant, than a Jew or a Pagan; who not being
 " a Christian is for that reason only not a Papist;
 " persons professing to receive our Lord as a
 " Teacher, as the very *Mahometans* receive him;

* Bp. Newton.

† Dr. Knox. " Advertisement to his Sermons."

‡ Mr. Barnard. See Dr. Priestley's " Defence of Unitarianism for 1788 and 1789, p. 78.

“ call in question, however, what is not called in
 “ question by the Mahometans, the infallibility of
 “ his doctrine *.” Another Prelate, distinguished
 lately in the walk of literature, by raising a tribute
 of respect to the memory of Bp. Warburton, hath
 characterised our opinions as “ Socinian impro-
 “ prieties ;” and, in representing the sentiments en-
 tertained concerning us by his deceased patron, must
 be supposed to convey his own : when he tells us,
 that “ next to Infidels professed, there was no set
 “ of writers he treated with less ceremony, than
 “ the Socinian : in whom he saw an immoderate
 “ presumption, and suspected not a little ill faith.
 “ For professing to believe the divine authority
 “ of the Scriptures, they take a license in ex-
 “ plaining them, which could hardly be thought
 “ consistent with that belief. In short, he regarded
 “ Socinianism (the idol of our self-admiring age)
 “ as a sort of infidelity in disguise, and as such he
 “ gave it no quarter†.”

I will close this roll of charges against Unitarian
 Christians with a passage from the pen of a learned
 lady of this age, in a work which has grammatical
 science for its subject. The ingenious Author,
 choosing to call them the followers of Socinus, says,
 that “ they can scarcely be offended by finding

* Bp. Horsley.

† Dr. Hurd's “ Life of Bp. Warburton.”

" themselves ranked under the widely spreading
 " banner of infidelity, while," she adds, " we
 " who believe and are sure, that Jesus was the Son
 " of God, have a right to tax this people as Infidels,
 " that endeavour to despoil our Redeemer of his
 " divinity, when he himself expressly said to his
 " disciple Philip, that he and his Father were one :
 " *Philippe, qui videt me, videt et Patrem : quomodo*
 " *tu dicis, ostende nobis Patrem?* Nor can I guess,
 " why they should wish to be called *Christians*, a
 " mere contradiction in terms, while it is acknow-
 " ledged that God and Man are one Christ : so that
 " notwithstanding that they may revere and obey
 " some precepts given by Jesus, they cannot with-
 " propriety be denominated *Christians*. Deism is,
 " therefore, so far as I am capable to comprehend,
 " the creed of unbelief, synonymous to Socinianism."
 Afterwards, indeed, this writer softens, if not re-
 tracts her language. " Since the above was writ-
 " ten, I have been told, that Socinians," she sub-
 joins, " only deny the divinity of Christ, while
 " Deists doubt even his mission. This certainly
 " doth bring the followers of Socinus at least as
 " near to the true Christian as are the rational and
 " orthodox followers of Mahomet, for they ac-
 " knowledge the son of Mary as a prophet*."

I will only add, that at times this general charge

* Mrs. Piozzi, Synonyms, " Infidelity, Atheism, &c."

of infidelity hath been heightened by exaggerating epithets, adapted to excite abhorrence and indignation. A popular preacher commanding the attention of a listening audience, hath announced his intention to enter the lists with Socinians, as "daring "adversaries, profane and scornful unbelievers, and "impious mortals who divest the great Author "and Founder of our faith of his divinity*."

The charity "which beareth all things" may forgive these severe speeches. The candor that "hopeth all things" may form kind allowances for the ignorance whence they arose, or for the prejudices which dictated them. But it would be a blamable insensibility to disregard reflections that impeach our sincerity, our love of truth, and our respect for the Christian Revelation. It would be a culpable indifference to the censures of others, not to feel some warm displeasure at the *Philippics*, tending, if not designed, to excite the bad passions of men against us, and evidently calculated to prevent our having an hearing. It might be excusable, if our displeasure rose to a degree of holy indignation against such insinuations and harangues: for they affect the weight and usefulness of our characters, and represent us neglectful of those privileges of the gospel which we esteem our honour, and of those blessings which are "all our salvation and our desire." They injure us, and will be

* Harrison's Sermon before the Lord Mayor, 1788.

found, in reality, though not intentionally, pointed against the gospel and its divine Author. Under these circumstances it is reasonable to complain. It is incumbent on us to remonstrate with our fellow Christians on the conduct they observe towards us, and to express our earnest wishes that they would take into consideration the ground and justness of those views which they entertain and disseminate concerning our title to the Christian name and hope. "If any man trust to himself, that he is Christ's, let him think this again, so we are Christ's." On this argument I would observe,

First, That our distinguishing sentiments concerning the unity of God and the humanity of Jesus Christ are not incompatible with the most serious conviction of the truth and divine authority of the gospel. The evidences of divine Revelation are not affected by them. The avowal or reception of these principles does not go to the denial of the possibility of miracles; does not invalidate the testimony, on which rests the proof of their having been performed; nor doth it imply a rejection or doubt of the word of prophecy. If *our* religious opinions had a tendency to this, it might be as well supposed, that the Jews who adhered to the worship of Jehovah alone, must have been in a way to discredit the authority of *their* Revelation, and the divine mission of Moses and the prophets: whom they never thought of considering, independently of the commission under which they acted, otherwise than

than as mere men. I cannot see, how like sentiments of the unity of God, and of the person, "raised up from among the Jews, like unto Moses," should undermine our faith in Christ, any more than such sentiments undermined their faith in Moses.

But it is said, "that by giving up the inspiration of the Scriptures, and allowing them to be the production of fallible men (of men who, though too honest to impose upon others, were, notwithstanding, so far under the influence of inattention, of prejudice and of mis-information, as to be capable of being imposed upon themselves) Socinians furnish Infidels with a handle for rejecting them. To give up the inspiration of the Scriptures," it is added, "is to give them up as the word of God, and as binding upon the consciences of men; to which our opponents apparently have no objection*." This is urged against us. But the representation is not accurate or just; nor the charge appropriate; nor the argument conclusive.

The representation is not accurate, or even just. It is forgotten, that though the *plenary* inspiration of the Scriptures should be given up, yet it is granted, it is argued by Unitarians, that the Scriptures contain principles derived from inspiration.

* Fuller's Appendix to the second Edition of "The Calvinistic and Socinian Systems compared," p. 9.

It is admitted by them, that they exhibit the communications of God to mankind "on heavenly things:" accounts "of the intercourse, that the "divine Being hath kept up with mankind from the "beginning of the world to the time of our Saviour "and his apostles." It is only said, that the Scriptures are to be called, not the Revelation, but the *history* of the Revelation *. Unitarians admit, and rejoice in the persuasion, that on this state of the matter, as well as on the more prevailing belief of a plenary inspiration, the Scriptures contain a record, or discovery of the mind and will of God; which "binds the conscience, and is the rule of "faith and practice."

The question concerning the inspiration of the Scriptures hath difficulties, which have perplexed many serious and judicious, though speculative, men. Some have considered it as extending even to the most minute, historical passages, and to the words of the sacred writer. Some have thought, that the history and the reasoning of the Scriptures were penned only under such a superintending influence as preserved the writer from error. While others apprehend, that inspiration was confined to the prophecies, and to such doctrines and precepts of Moses and the prophets, of Christ and his apostles, as are expressly said to come from God. On

* A View of the Internal Evidence of the Christian Religion, p. 123.

each of these hypotheses, it is allowed, that there is a divine rule, that there have been supernatural communications. The question is only about the *extent* of inspiration which might accompany those who have preserved to us these communications in their writings. The Bible is as much received, as containing a revelation of the mind and will of God, by those who embrace one, as by those who espouse another of these opinions. I cannot but admire, here, the candor and liberality of a great writer who has fairly stated each of these opinions, but favoured the first. "Let critics and learned men of all kinds," says he, "have full liberty to examine the sacred books, and let us be sparing in our censures of each other. Let us judge nothing before the time, until the Lord come, and then shall every man have praise of God. Sobriety of mind, humility and piety, are requisite in the pursuit of knowledge of every kind, and much more in that of sacred. I have here endeavoured to be impartial to each hypothesis, and just to hint what I apprehend each party would or might say in defence of their own. However they are all brethren, and ought *not to fall out by the way* *."

But to give up, or deny, the *plenary* inspiration of the sacred books, though it may meet the opi-

* Hartley's "Observations on Man," v. 2. p. 83-4. 2d edit.

nion of some, or even many modern Unitarians, is not *peculiar* or *appropriate* to them; nor hath any particular connection with their sentiments. The learned Castellio, who was no Socinian, was an advocate for the notion of a partial inspiration of the sacred writers; in whom, he thought, we ought to distinguish *revelation* and *prophecy*, as referring to what was made known to them in an extraordinary manner by Almighty God; knowledge, that which grew out of what they saw and heard, the histories of John and Luke for instance; and *doctrine*, what was gathered by learning and their reasoning faculties, which is exemplified in the disquisitions concerning the works of the law and justification by faith, in the epistle to the Galatians*.

Bishop Burnet, who was no Socinian, appears to have admitted the like distinction. "When divine writers," he says, "argue upon any point, we are always bound to believe the *conclusions* that their reasonings end in, as parts of divine revelation. But we are not bound to be able to make out, or *even assent to*, all the *premises* made use of by them in their whole extent, unless it plainly appears that they affirm the premises as expressly as they do all the conclusions proved by them †."

I may, with propriety, add to these names that

* Lindsey's "Vindiciæ Priestleianæ; or Address to the Students," Part I. p. 123, &c.

† Bp. Burnet on the Articles, 8vo. edit. p. 100.

of the excellent Tillotson ; " if any man," he observes, " upon good grounds thinks the end of " writing the Scriptures may be sufficiently secured " without every word and syllable being dictated, " he hath no reason to conclude, that God, who is " not wanting in what is necessary, is guilty of doing " what is superfluous *."

Will any be so rash as to say, that these eminent men, these zealous Christians, furnished Infidels with a handle for rejecting the Scriptures ? If the charge apply to any, it must appear from these instances, that certainly it is not peculiar to the Unitarians. Speculative minds, whether Unitarians or Trinitarians, whether Arminians or Calvinists, if they pursue their reflections, on the subject of inspiration, with a freedom becoming the love of truth, may equally fall into the same sentiments on this head : they may do this, without undermining in their own minds, or in the minds of others, their reverence for the Scriptures, as containing a revelation of the mind and will of God.

Their reverence for revelation, I will be bold to say, may dispose them to adopt and defend the notion of a *partial* inspiration ; being convinced that, if the high notion of a *plenary* inspiration, besides being loaded with great difficulties, should once appear to have no foundation in those holy books,

* Sermons. Scotch edit. v. 9. p. 235.

they will be hastily given up as having no credit. The notion of a plenary inspiration, they know, hath done much evil. It instigated severe proceedings against Galileo *. It gave Mahomet great advantage, in imposing his religion on the world †. It creates many difficulties. But, yet, they will not impute to their christian brethren, who are advocates for it, the consequences which arise from the reception of it.

They judge, that neither the belief of it, nor the thing itself, is necessary to support the authority of the Scriptures; and that it is not very difficult to distinguish between the parts strictly inspired, and the reasonings and sentiments of the sacred writers themselves. The principal *Facts*, on which our faith, our hope, and our salvation, as Christians, depend, are not altered or invalidated by their hypothesis. It doth not, therefore, directly tend to Deism. The nature of the subject will, often, discriminate the divine communications. As "Thus saith the Lord," "The doctrine is not mine, but his that sent me," or any like phrase, will, wherever they occur, stamp the mark of inspiration. Circumstances will shew, where to draw the line between the revelation of God, and the sen-

* Manning's "Three Sermons," preached at the Norfolk Assizes, p. 154, 159.

† Ibid.

timents and reasoning of the preacher of it, or the opinion of the historian*.

Whoever reads the history of an embassy, will be at little or no loss to discern between the authentic memorials the ambassador delivered, and the reflections of the historian: nor, to be satisfied of the validity and import of the embassy, will he want proof that every page in the history was dictated by the same authority or wisdom that furnished the ambassador with his powers. The sacred writers are the historians of a most important embassy to our ignorant and sinful world, originating with the mercy of God, and communicating his counsels for our salvation. As we regard them in this light, it ought not to be said, or even suspected of us, that we give up the Scriptures as "the word of God, binding the consciences of men." To proceed in my argument, I observe,

Secondly, That Unitarians receive with as full conviction as do other Christians, the discriminating, *fundamental* principle of the gospel. "Are *they* Christ's, let them think with themselves, that *we* also are Christ's." If it be asked, what is the discriminating, fundamental article of the christian faith, that principle, the belief of which constitutes a disciple a christian; I will refer the en-

* For many just and excellent observations on this subject, comprised in a small compass, see Dr. Law's "Theory of Religion," p. 258. Note (f) 4th edit.

quirer to the remarkable declaration of the evangelist John, ch. xx. 30, 31. " Many other signs, " truly, did Jesus in the presence of his disciples, " which are not written in this book ; but these " are written, that ye might believe, that Jesus is " the Christ, the Son of God, and that believing " ye might have life through his name." I will refer him to the confession, which in consequence of Philip's requisition, the eunuch made : " I believe " that Jesus is the Christ, the Son of God : " i. e. the Messiah, or the great Prophet that was to come into the world. I will refer him to the decision of the apostle Paul, Rom. x. 9. " If thou shalt confess with thy mouth the Lord Jesus, and shalt " believe in thine heart, that God raised him from " the dead, thou shalt be saved." I will refer him to the history of Christ's preaching ; let him open the gospels and see, whether Jesus Christ, in all his discourses and exhortations, to induce men to become his disciples, ever required any thing more of them, than to believe that he was the Christ, the Messiah ? I refer him to the preaching of the apostles ; let him read carefully the Acts, and see, whether *the principle*, to the acknowledgment of which they endeavoured to bring men, was not *this* ; that " God had made Jesus Lord and Christ," ch. ii. 36. reasoning out of the Scriptures, " that " Jesus, whom they preached, was the Christ," ch. xvii. 3. On these grounds may the assertion be rested, that whoever believes Jesus to be the Christ ;

Christ; i. e. to have had a commission from God to be Lord and Saviour, is a Christian. This faith entitleth him to be received and owned as *Christ's*. On these grounds we claim to be regarded, as **CHRISTIANS**.

We urge this demand, as what it is the more reasonable that others should admit, as what may be more confidently advanced by ourselves, because we can express our sentiments, as *Unitarian* Christians, in the very words of Scripture; to wit, That "there is *one* God, and one Mediator between "God and man, the *Man* Christ Jesus," i Tim. ii. 5. It is *this principle*, in which we decidedly agree with them, that giveth weight and authority to the precepts of the gospel; that giveth certainty and firmness to our best hopes. *This* faith, necessarily, connecteth with it the purest and noblest principles of conduct. The fear and love of God, repentance from dead works, a sincere regard to the Lord Jesus Christ, the firm expectation of a righteous and solemn judgement, and the assured hope of **ETERNAL LIFE**, are principles built on this foundation; and which *we* maintain, in common, with all Christians. Shall *we*, then, be classed with Deists and Infidels? Shall *we* be represented as "disaffected to the true character and "government of God?" Shall *we* be stigmatized as "profane and scornful unbelievers." Forbid it candor! Forbid it truth!

The appeal, from this unfair treatment, shall be made

made to a man, justly held in high respect by those of our brethren, who cast out our name as evil. To the more equitable decision of the excellent Dr. Doddridge shall the appeal be made. "To reverence, with filial duty and love, the God of heaven, and to adore him with integrity of heart; to honour Jesus his Son, as his brightest image, subscribing to the truth of all he is known to have revealed, and the authority of all he is apprehended to command; conscientiously to abstain from every known evil, and to practise, so far as human infirmity will permit, the comprehensive precepts of *living soberly, righteously, and godly, still looking for the mercy of our Lord Jesus Christ unto eternal life*, assuredly expecting a future judgement and an eternal world, carefully endeavouring to prepare for both, by setting the affections on those great objects which the gospel opens to our view; and finally being habitually ready to sacrifice life and all its enjoyments, to that blessed hope;—*this, this*, my brethren, is the essential character of every Christian, and where we see this, should we esteem it a difficult thing to live peaceably with him in whom we discern it? Should we arrogate it to ourselves as any high praise, that we do not censure, that we do not grieve, that we do not injure him, because he follows not us? Is this the man to be suspected or hated? I will add, can we refuse to esteem and embrace him *?"

* Christian Candour and Unanimity stated, in a Sermon, preached at Crediton, Jan. 12, 1749-50. p. 12, 13.

We appeal, also, to the authority and practice of the Church of England, in one of its most solemn services; that of *visiting the sick*, with reference to the sentence of *Absolution*, and in the view of death. The minister is directed to call on the sick person to rehearse the articles of his faith, that "it may be known whether he believe, *as a christian man should, or not.*" The articles he is called on to rehearse are those expressed in what is called "The Apostle's Creed;" which, as far as concerns the Unity of God, and the character of Jesus Christ, are merely the same principles on which we claim to be received and respected as Christians: on the *profession of which only*, were we on our dying bed, and to require his visit and offices, the Minister of the established church, though he had a little before, or on the same day, reproached us in the pulpit as "profane unbelievers," must, in the sick and dying chamber, pray for us that we may be "*preserved and continued in the unity of the church,*" and absolve us from our sins.

So truly is the acknowledgment of the divine mission of Jesus Christ the fundamental, discriminating principle, which constitutes a man a disciple of Christ; it is from *this* principle that *they*, who class us among unbelievers, *must* and *do* derive even *their* own title to the Christian name. **THIS** lieth at the foundation of all *their other* principles. **THIS** is *the first* and chief article of their Creed; out of which all the rest arise, from which they draw

draw all their authority. Believing, also, as they do, that there are three persons in the godhead; believing, as they do, that Jesus Christ "is the " eternal Son of God, of one substance and equal " with the Father:" Why do they admit *these* principles? They will reply, because they conceive, that Jesus Christ taught them. Why do they receive *his* teachings as the rule and standard of their faith? They will answer, because *He* was the prophet, "whom God raised up, and whom we should " hear in all things." *This* is the point at which *they* and *we* set out in our christian profession. *This* is the point, to which, if we be examined concerning the grounds, on which we hold our respective sentiments about the nature and character of Christ, we are both brought back. They and we, equally, begin with the same principle. We are *brethren*, when we *commence* the career of the Christian profession. We, afterwards, disagree on other points. But, still holding the head, still looking to Jesus, as our Master, though one party of us must have greatly mistaken his meaning, we ought to look upon one another, *still*, as brethren.

I will only add, the acknowledgment of the divine mission of Jesus Christ is so essentially and peculiarly the foundation of all practical regards to him, that without this a belief of the most exalted, original dignity, which the utmost stretch of imagination can ascribe to him, would not bind the conscience, any more than doth the glory and rank we may conceive belonging to Gabriel or Michael,

or

or the noblest archangels that surround the throne of God. Dignity raises admiration. But it is the relation which any superior Being bears to us, that createth duty; that giveth *us* an *interest* in that dignity, and *him* an *influence* over us. If the character of "the eternal Son of God" command trust and reverence; yet it is with our belief in him, as the Saviour and Lord, as the Christ, in the *first* place, that the minds of any rise up to the contemplation of him under the former character. The regards paid to the eternal Son of God originate with those paid to Jesus, the *Christ*. "If any man," then, "trusteth to himself that he is Christ's, let him think this also with himself, that as he is Christ's, so we also are Christ's." It may be urged,

Thirdly, That we hold the peculiar, fundamental principle of Christianity with greater advantage, as we conceive, to the cause of Christianity, than do our brethren, from whom we differ. We not only embrace Christianity, but we profess it in greater simplicity. Our articles of faith are few and plain; namely, that there is one God, the Father; that the man Christ Jesus is "the sent of God, exalted to be a prince and a saviour, and ordained to be the judge of the world."

The pure religion of Christ is, almost, every where overwhelmed by human formularies and systems. But "Christianity can never have its free course among men of improved understanding,"

“ ings, and even among rational creatures, in
 “ general, while gross misrepresentations of it are
 “ substituted in the place of the simple and perfect
 “ original.” This is the remark of an excellent
 Prelate*. Another eminent writer, with great
 propriety, observes, “ that whatever renders reli-
 “ gion more rational, renders it more credible ;
 “ that he, who, by a diligent and faithful exami-
 “ nation of the original records, dismisses from the
 “ system one article, which contradicts the appre-
 “ hension, the experience, or the reasoning of
 “ mankind, does more towards recommending the
 “ belief, and, with the belief, the influence of
 “ Christianity, to the understandings and consci-
 “ ence of serious enquirers, and, through them to
 “ universal reception and authority, than can be
 “ effected by a thousand contenders for creeds and
 “ ordinances of human appointment †.”

May it not be forgiven us ; rather, may we not
 expect an *approbation* of our conduct, if, acting on
 this principle, it be our aim to preserve the great
 doctrine of the divine Unity in that plainness and
 simplicity of language, with which it is, through-
 out the Scriptures, both of the Old and New Tes-
 tament, expressed ; and if we reduce the terms of

* Abp. Newcome's " Observations on our Lord's
 Conduct." Pref. p. 11. 8vo. edit.

† Archdeacon Paley's " Moral and Political Philoso-
 phy," Pref. p. 3. 4. 4to. edit.

Christian communication to the acknowledgement of that article, which was, in this view, solely insisted upon at the first promulgation of the gospel, namely, that Jesus is the Christ?

The propositions, that "there are three Persons in the Godhead, equal in substance, power, and glory;" and that "Jesus Christ, the only begotten of the Father, is God of God, light of light, very God of very God, begotten not made, of one substance with the Father," certainly do not recommend themselves, to the understanding, by their plainness and simplicity. Obscurity and darkness hang over this language; and it is well known, to what intricate questions, to what subtle distinctions, to what perplexities of controversy, it hath given rise. The language of the Scriptures is very plain and decided. It is this; *The Lord thy God is ONE LORD: To us there is ONE GOD, the FATHER, of whom are all things and we in him; and ONE LORD Jesus Christ, by whom are all things and we by him: Jesus of Nazareth, a MAN approved of GOD, among you by miracles and wonders and signs which GOD did by him in the midst of you: GOD hath made that same Jesus, whom ye have crucified, "both Lord and Christ."* We can understand these declarations.

To these declarations of Scripture we adhere: in these we rest satisfied. Our fellow-christians may derive a sanction from national creeds, the Catechisms and Articles of Assemblies of Divines, and the

the forms of national worship. WE make our appeal, let it be repeated, to the *Scriptures*; where the Unity of God is so clearly represented, that, though the word GOD occurs twelve hundred and eighty times in the New Testament only, there is not one text, wherein it necessarily signifies more persons than one; there is not one, where we are obliged to understand it of three persons: Nay, in several hundreds it is expressly limited to the FATHER only*. There are but six places † where by any construction it can be applied

* Hopkins's "Trinitarian Controversy Reviewed," p. 409.

The point at issue between Unitarians and their Trinitarian brethren is, whether the ONE God signifies one supreme intelligent Agent or Person, or whether it be applicable to THREE, each of which hath *personal*, distinctive characters? Or, in plainer terms, whether the ONE God signifies the Father alone; or whether the one God signifies Father, Son, and Holy Ghost? In the opinion of Unitarians, the language of the Scriptures is most explicitly and decidedly in favour of their opinion, that the ONE God is one person, and he the Father alone. They are *constantly* producing various clear passages of Scripture in proof of this, and yet Dr. Fuller calls on Mr. Lindsey and myself to point out one *single instance* in which the Unity of God is literally declared to be PERSONAL. "Socinianism Indefensible," p. 25.

† These texts are John i. 1, 14. xx. 28. Rom. ix. 5. Heb. i. 8. Acts xx. 28. 1 John iii. 16. Dr. Fuller has collected together these passages, and urged them as the places

plied to Jesus Christ; and it has been repeatedly shown, by the rules of just interpretation, that even

places in which Christ is spoken of as God, as if they were incontrovertible proofs of this point, without attempting to ascertain the justness of this application of them. He conceives, however, that the force of them cannot be evaded but by considering them as either "interpolations or mistranslations, or something that shall answer the same end: and insinuates, that Unitarians, who thus lay a kind of arrest on these passages, or, in general, alter the text by criticism, have an end to answer, and ought always to be suspected, and will be so by thinking and impartial people, as a set of controvertists who correct, amend, and curtail, the New Testament, with a view to make it accord with a favourite system*." But will Dr. Fuller assert, that the translation is never faulty? Will he assert, that transcribers have never mistaken? He will not advance these assertions; for he admits, that "every translation must needs have its imperfections, and that those imperfections ought to be corrected by fair and impartial criticism*." Why, then, must the charge and suspicion of being governed in such corrections, by interest and partiality, lie only, or principally, against Unitarians? Are Trinitarians and Calvinists always persons of such pure minds, that in adhering to the present version and common reading, they have no end to answer; no bias to a system can warp *them*; no prejudice cast a veil before *their* eyes; no improper influence mislead *them*? Let not, then, suspicions and imputations of design be cast on one party more than on another. Let it be recommended to the sincere enquirer after truth to judge for himself, impartially between both.

* P. 255, 257-8.

in those places it cannot be understood of him. The uniform manner in which he is spoken of, by Jews, and by his disciples, in the Gospels, in the Acts, and in the Epistles, is that of being a *Prophet*, a *Man approved of God*, a *Man ordained to be the Judge of quick and dead*. This is the simplicity of the gospel for which *we* contend.

By this conduct we remove a great stumbling-block in the way of the reception of Christianity. Even Heathens* have derided the Christians' doctrine of a *mortal God*; and upon that account have looked upon Christianity as fabulous. Dr. Casaubon, a learned divine of Geneva, almost two centuries since, said, that he could prove, by many instances out of history, that the doctrine of the Trinity had kept more people from the Christian faith, than any other thing he knew of. It will be readily granted, that we are not to discard the truths of God, because they may be offensive to weak and prejudiced minds. But, surely, we should be cautious how we admit and defend, *as such*, any principles that may disgust others without *full evidence* for them; lest we bring on ourselves the woe denounced against those by whom offences, or occasions of rejecting the gospel, do come. We conceive, that we are safe only when

* The Chinese. † Emlyn's Tracts, v. i. p. 130.

we keep close to the explicit declarations of Scripture, and preserve its simplicity.

On this principle our religious worship is formed. We ask temporal and spiritual blessings of the FATHER only. Our prayers and our doxologies are addressed solely to the GOD and FATHER, in the name of Jesus Christ. In this respect, it has been justly observed, "we have a particular claim to the candor of our fellow Christians, as our devotional services are such as any other Christians may join in*." Our adherence to the scriptural simplicity, in this instance, conduces not only to purity but to union. "Were liturgies and public forms of service so framed," says the ever memorable John Hales, "as that they admitted not of particular and private fancies, but contained only such things, in which all Christians do agree, schisms on opinion were utterly vanished. For consider of all the liturgies that are, or ever have been, and remove from them whatsoever is scandalous to any party, and leave nothing but what all agree on, and the event shall be, that the public service and honour of God shall no ways suffer: whereas, to load our public forms, with private fancies upon which we differ, is

* Dr. Priestley's Sermon, on Unitarianism, at Philadelphia, 1796. Pref. p. 2.

"the

" the most sovereign way to perpetuate schism
 " unto the world's end *."

The simplicity of our Creed, as well as that of our worship, tends not only to promote union, but, in another respect, to facilitate the reception and profession of Christianity. We have a common principle, on which, amidst all the differences of speculation, Christians do agree. A person disposed to embrace the gospel, whether Deist, Jew or Heathen, apprised of the different sects and parties into which professing Christians are split, may properly feel much perplexed with their divisions, and be at a loss to whom to join himself. Our principles relieve his embarrassment. Our Creed embraces all the discordant parties. Here they must all, in the issue, unite. We say to him, " Search the Scriptures;" examine the evidences of the divine mission of Jesus of Nazareth; " if they convince you, receive the gospel, and believe in Christ. You are then *his* subject and *his* servant; for it is not your belonging to this or that church, that makes you a Christian, but your belief that Jesus is the Son of God, and the Messias †."

* Tract on Schism, in his works, vol. 1. p. 126. Glasgow edit.

† Jortin's " Remarks on Ecclesiastical History," v. 3. p. 436.

But,

But, I add, simple as may be the view, which we entertain of the Christian creed and worship, it hath a sublimity and energy, which must deeply impress every serious, reflecting mind. What can be a sublimer idea, than that of all excellence, perfection, and glory, residing in ONE INFINITE mind, which hath no superior, no equal? No effort of conception can comprehend this idea. It commands our highest, our most profound veneration. In the *Man* Christ Jesus we, also, contemplate our compassionate High Priest, the resurrection and the life; a character, which more than any other *interests* us, as sinful and dying creatures; addressing us with the richest consolations and the noblest hopes; while we regard it as “a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners.”

Do others, then, trust in themselves that they are Christ's, let them weigh the force of this plea, and candidly own, that *we* also are *Christ's*. We receive him as our Master and Saviour. It is our conscientious aim to conform to his instructions. It is our scrupulous desire to return to the simplicity of his gospel; and thereby we hope, that, whereas they are ready to condemn us as degrading Christianity, we shall *exalt* it in the opinion of mankind, and promote its influence in the world. It was a saying of General Wurtz, reported by St. Evremond, “when men have once taken out of Christianity what they have foisted into it, there

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“will

“ will be but one religion, as plain in its doctrines,
 “ as pure in its morals.” On this, and on other
 grounds, I am tempted to assume a bolder tone, and
 to say,

Lastly, Are *they* Christ's, *we* are even *more* so.
 “ Not he that commendeth himself,” I am sensible,
 “ is approved : but he whom the Lord com-
 “ mendeth.” To praise one's self savours much
 of vanity. But there are seasons, however, when
 it is justifiable to speak in our own commenda-
 tion. It is justifiable to repel charges founded in
 ignorance or prejudice, and to obviate representations
 which do not give a fair view of our character and
 conduct. The apostle Paul is, here, as in many other
 respects, our exemplar. To support his character
 against the insinuations of the false teacher, he
 ventures on a strain of boasting, 2 Cor. xi. 23
 “ Are *they* ministers of Christ, *I am more* ; in
 “ labours more abundant, in stripes above measure,
 “ in prisons often, in deaths frequent.”

We are not so vain as to compare ourselves with
 this great preacher of the gospel, this noble la-
 bourer in the Christian cause. But, though fol-
 lowing him at a distance, we will be bold to vin-
 dicate ourselves on principles, in some degree
 similar to those on which he rested his self-defence;
 and to contrast this mode of defence with the re-
 flections cast upon us.

We are charged with “ indifference to divine
 “ truth ;” with “ discovering, in general, no man-
 “ ner

ner of concern, for either heathens abroad or pro-
 "fligates at home;" and, under the specious "ap-
 "pearances of liberality, with dispensing with
 "that part of the will of God, which requires
 "every thought to be in subjection to the obedi-
 "ence of Christ*." If such be our disregard
 of the authority of Christ; if such be our indiffer-
 ence to truth, and to the propagation of the true
 knowledge of God, and of his Son Jesus, how is
 it, that so many Unitarians have, in former times,
 signalized themselves by their writings in the cause
 of religion; by able defences, and by learned ex-
 positions? We would not detract from the praises
 due to our OWENS, our BAXTERS, and our
 HOWES. A BULL and a WATERLAND shall
 have their praise. But; certainly, we may allege
 the *Polish Brethren*; we may name a BIDDLE, an
 EMLYN, a PEIRCE, an HALLET, a BENSON,
 a LOWMAN, a TURNER†, and a LARDNER, as
 dedicating

* Fuller. p. 69.

† The Rev. WILLIAM TURNER, more than thirty
 years Pastor of the congregation of Protestant Dissen-
 ters in West-Gate, Wakefield; who died 28th August,
 1794, in the eightieth year of his age. He contributed
 many curious and valuable articles to the first three vo-
 lumes of the "Theological Repository;" and pub-
 lished, besides several single Discourses, a few years be-
 fore his death, at the request of his congregation, a vo-
 lume, as the British Critic describes them, "of very
 judicious, animated, practical" sermons. They may, it
 has been justly observed, "be considered as a practical

dedicating their time, their abilities, their studies to the common cause of Christianity. We could, also, furnish a long roll of respectable names from living characters. Be it recollected, without detracting from true merit, that the former were animated to study, labour, and write, by having the popular opinion and the popular favour on their side. Some of them espoused and supported a doctrine intimately connected with the honours and emoluments of a splendid establishment. But Unitarians write and labour and preach, with the prejudices and opinions of the bulk of the Christian world against them; and under laws threatening severe penalties. Some of them, in these times of indifference to *principle*, have made a noble sacrifice of church preferments and of the prospects their situations opened before them, that they might preserve the integrity of their minds, and worship the Father in spirit and truth.

All, who avowedly embrace Unitarian sentiments, are more or less exposed to some trials: from which the profession of the common faith, or even silence about their own view of matters, would preserve them. Obloquy * rests on their religious creed.

"Answer to Mr. Fuller's "Calvinistical and Socinian Systems, compared." Memoirs of Mr. Turner, affixed to Mr. Wood's Funeral Sermon on his death.

* "Many of those who are now called Unitarians, were once Calvinists. When they were, what was their character? They were generous, pious, charitable, benevolent

creed. Their places of worship are avoided ; or entered with trembling. I speak on fact and experience. For misrepresentations are given of their designs ; and their opinions are not resolved into involuntary error, but imputed to the worst principles. Of late years they have been scarcely allowed the merit of good citizens. Political guilt, as well as religious heresy, hath been charged upon them. The persons of some have suffered insult and outrage. Their very names are odious. These circumstances are not pleasing. They are really trying to the temper and to fortitude of mind.

No doubt can be made, that they have an unfavourable influence on the minds of some, who inwardly approve their sentiments and think with them ; an influence, which deters such from openly

“ nevolent, zealous, worthy men. Upon farther study,
 “ constantly praying for light and knowledge, still continuing serious and exemplary, they saw reason to change
 “ their sentiments ; and then observe the enormous metamorphosis. Their generosity becomes prodigality ;
 “ their piety, slavish superstition ; their charity springs
 “ from pride ; their zeal evidences their hatred of Christ ;
 “ their benevolence is spite in disguise ; and in one word,
 “ they are the children of the Devil, and the enemies of
 “ all real righteousness. How discerning must our judges
 “ be ! Blessed God, thou seest not as man seeth. To thee
 “ they commit their cause, and it shall be re-heard at
 “ the last decisive day.” Sir Harry Trelawney’s Sermon
 at Taunton. May 26, 1779. p. 14.

joining them : which disposes such timid Christians even to censure their exertions, lest, by seeming to countenance them, they should draw on themselves the ill opinion of their neighbours, and come in for a share of the odium which, they perceive, rests upon more open Unitarians. Such meetings as those, for which we are this day convened, have been held under some apprehensions of provoking open violence ; and so unpropitious have been the times to us, that we feel ourselves particularly affected with a sense of the liberality, which, in the present or former instances, hath afforded us a place wherein to assemble.

If suffering reproach for conscience, and in the cause of Christ, be any mark of belonging to Christ, we will assert, that are others Christ's, *we* are, on this ground, more especially so ! Under the circumstances now stated, there is a call for meekness, with its gentle forbearing spirit ; there is a call for zeal, with its sincerity and vigour, to show themselves. I have appealed to eminent characters ; and eminent characters have, under these circumstances, displayed to advantage the power and energy of *principle* and zeal, in this particular religious profession, as well as in our common profession as Christians. I appeal to the virtues, which the general state of this party calls into exercise.

But I should restrain myself. Facts are not permitted to speak in our favour. It is intimated, that from policy we assume the mild appearances

of

of a candor not existing in the heart *. While we are condemned as indifferent to divine truth, and for not going into exertions, for which we have not, perhaps, any opportunity, zeal and devotion are not admitted to speak for us. Our zeal, it is insinuated, may arise from the consonance of our system to the bias (the *corrupt* bias is meant) of our hearts; and our devotion may be thought consistent enough with the worst principles. "Saul," we are told, "while an enemy to Christ, was as sincere, as zealous and as devout in his way, as any of those persons whose sincerity, zeal and devotion are frequently held up by their admirers in favour of their cause †." When *this* can be said, it is in vain that truth argues, or that charity pleads. Such a sentence of condemnation precludes and silences every plea. After such a declaration against any set of Christians, nothing remains for them, but to adopt the language of the Apostle: "It is a very small thing, that we should be judged of you, or of man's judgment. He that judgeth us is the Lord." 1 Cor. i. 3, 4.

But for their *own sake*, we would earnestly wish our fellow Christians to review their opinion of us. To be desirous of their candid and good opinion

* "The warm advocates for new opinions, and their zeal will always be in proportion to the novelty of those opinions, *affect great candor*." Gentleman's Mag. for Feb. 1797, p. 142.

† Mr. Fuller, p. 10.

is, at least, a mark of respect, and doing them honour. It is putting a value on their judgment, which, if it were favourable to us, might be serviceable as well as pleasing. But for *their own* sake, I repeat it, do we wish to be thought well of by them. This would bring their minds into a happy state, into a calm and unprejudiced frame; by which they would be able to judge more fairly of our arguments, and of the ground of their own principles: by which it would come to pass, that if our arguments be solid, their errors would be rectified; or if fallacious, they would be more firmly established in the truth. For *their own* sakes we wish it, that they may display in their temper the meekness and gentleness of Christ, that spirit of love, which is the excellence and glory of the Christian character. The pleasure, the honour, the reward of it will be their own. We can not but conceive, that excelling in such a temper will be a better preparation to meet our Lord at his coming, than to have been found calumniating, censuring and un-christianising their fellow servants. A confidence possesseth us, that meekness and love are most congenial to the spirit of those regions of everlasting truth, love and peace, where, however we may be divided into separate communities on earth, we humbly aspire to meet and join them according to the mercy of God, in our Lord Jesus Christ.

If our wishes and our persuasions should fail of their desired effect on our fellow Christians, let us,
my

my friends, carefully and diligently attend to the cultivation of our own Christian character. Let us "love *them* as the disciples and servants of "Christ; who, through a mistaken zeal, may be "ready to cast out our name as evil, and to warn "others against us as dangerous persons. This," as Dr. Doddridge observes, "is none of the least "triumphs of charity, nor any despicable evidence "of an advance in religion *." Let us, however others may forget it, always bear it on our minds, that we are all brethren, children of the same family, heirs of the same inheritance; having one Master and Saviour, one rule of faith, one hope of our calling. Let us exemplify the meekness, which we would have exercised towards ourselves; and display in our own temper and conduct that candor, the violation of which sensibly affects our minds, and injures our character.

But not in candor and liberality of spirit only be it our ambition to excel and surpass others, but in all righteousness of life. A popular work hath impeached our whole character, and aimed to represent our religious principles, as naturally and strongly tending to enervate our piety and relax our morals. How groundless soever may be the insinuation, this attack upon the purity and perfection of our Christian practice should have the effect upon us, of leading us into a serious examination of our ways †. It should call forth a noble

* "Rise and progress of Religion." Chap. 26. §. 5.

† Fas est doceri ab hoste.

resolution to wipe away the reproach, and to *live*
down the charge. "Moral Christian excellence
 hath strong pinions; and though the air be ever
 so corrupted by these unwarrantable censures, it
 will ascend to its own region, the presence of
 God, in eternal, complete glory." "Though
 there be too much enthusiasm in the world, let
 us remember, there is such a thing as true reli-
 gion, and true religion is not a cold, formal,
 lifeless service. It is the rational service of a
 heart sensible of the divine excellencies, and
 warmed with the divine love. Rational religion
 wants to be more known and introduced into
 the world. Be it our highest happiness to dis-
 play its loveliness to mankind. Let our warm
 and hearty attachments to religion evidence itself
 in our zealous recommendation of it †."

This is the view of that religious association,
 to the support of which we are now assembled.
 The light, under which this association has been
 viewed, is one, among many instances which the
 experience of life affords of the perverseness of
 mankind. If we keep our sentiments in our own
 breasts, we are accused of timidity and indifference.
 If we avow them, if we unite our efforts to pro-
 mote the knowledge and reception of them, though
 only by a candid address to the understandings of

* Sir Harry Trelawney's Sermon at Taunton. May 16,
 1779. p. 5.

† Id. p. 16.

men, we are censured for rashness, and considered as drawing an enclosure around ourselves. Under this alternative, what is to be done, but to follow our own sense of duty?

We will be frank and open, without being censorious or dogmatical. Though we assemble from different parts of the country, and out of different societies, for devotion and for the business of our association, we do not withdraw ourselves from the congregations to which we originally belonged, nor form new and exclusive societies for worship; except, where the devotional services being conducted on Trinitarian principles we can not conscientiously join in them. But the worship, formed on a strict adherence to our principles, admits to it the communion of the Trinitarian, "because the Being to whom we address ourselves in prayer he allows to be God, and that we ascribe to him no more than he believes to be his due." The association, to preserve which we are now met together, is a modest and pious mode of standing forth as witnesses for what we judge, though it should be in the ignorance and error of our judgment, the pure, unadulterated gospel of Christ. The practical operation of our union is the distribution of books, which at the same time, that they may explain and defend our views of the Christian doctrine, are chiefly of a practical nature, and are calculated to promote devotion of heart

heart and righteousness of life *. Neither is this a Synod of mere Divines. It arose from the motion of a respectable Lay Gentleman, and two thirds of its members are not of the clerical order. Such is the countenance, such is the patronage, which this institution particularly solicits.

It is to be earnestly wished, that a spirit of devotion, a spirit of zeal for divine truth, an ardour of mind in the cause of practical religion may be awakened in *Lay* breasts, and diffuse itself through the circles, with which they are connected. The work of ministers will, by these means, be greatly facilitated, and their labours become more successful. This institution, we hope in God, will promote the spread, and invigorate the force of such a spirit. Then we shall be able to appeal, in a still

* Among other books distributed by the Society are Sermons by Dr. Price and Dr. Priestley:—Advice from Farmer Trueman to his daughter Mary:—A Representation of the Nature of true Religion, by a Lady:—Toulmin's Life of Biddle:—H. Toulmin's Life of Mr. John Mort. Mr. Seddon's Sermons on the person of Christ, on the Holy Spirit, and on Self-deception:—Practical Instructions for Youth:—Hartley on the Truth of the Christian Religion:—The Sermons preached before the Society:—Clark on the Question, "Why am I a Christian?" and a Collection of Prayers for the use of Families, 8vo. pages 307.

N. B. An annual Subscription of Half-a-Guinea, and the payment of Half-a-Guinea at admission, constitute a Member. A person subscribing Five Guineas at one time becomes a Member of this Society for Life.

stronger

stronger and bolder note, to our fellow Christians,
 "Are *they* Christ's, *we* also are Christ's."

To pursue the great objects of our association ten thousand motives animate us. The importance of divine truth calls upon us to promote its reception. The GOD of TRUTH addresses us by the ministry of his prophets, by the labours and death of JESUS CHRIST, the true and faithful witness, to be "workers together with him." The love of mankind constrains us, to serve their best, their eternal interest, by leading them to the altar of the *one, true* GOD, to the temple of truth and righteousness. The God of wisdom will own and succeed our endeavours to form enlightened, judicious and virtuous characters. Such characters are ornaments to human nature: they are blessings to the earth: they will shine forth as the Sun in the heavenly kingdom of their Father.

But to close, nearly in the words of the great Mr. HOWE, "we are professedly going to heaven, that region of light and life and purity and love. It well becomes them, that are upon the way thither, modestly to enquire after truth. Humble, serious, diligent endeavours to increase in divine knowledge," and to advance it, "are very suitable to our present state of imperfection and darkness. Besides their usefulness in the way, the product of such enquiries" and endeavours, "we shall carry with us to heaven.

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"To

" To heaven we shall carry with us truth and
 " the knowledge of God. If we have their be-
 " ginnings here, we shall carry with us to hea-
 " ven, purity, devotedness to God and the Re-
 " deemer, divine love and joy. Every real, per-
 " manent excellence that hath a fixed place in
 " our souls, shall we carry with us to heaven;
 " and there possess it in full and everlasting per-
 " fection *." Amen.

* Howe's "Carnality of religious Contention." p. 87.

THE END.



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I.

LIST OF MEMBERS
OF THE
UNITARIAN SOCIETY,
IN THE
WEST OF ENGLAND.

N. B. Those persons marked * are Members for Life
the Names in Italics are new Subscribers.

A.

MR. Edward Addicott, Exeter.

*Rev. Matthew Austis, Bridport, Dorsetshire.

B.

Mr. Basnett, Bath.

*Rev. Thomas Belfham, Grove-place, Hackney.

Mr. Richard Bennet, Bewdley, Worcestershire.

Mr. William Brown, Jun. Cullumpton.

Rev. Thomas Broadhurst, Hallifax, Yorkshire.

C.

Richard Hall Clarke, Esq; Bridwell, near Cul-
lump-ton, (Treasurer).

D.

Rev. John Davies, Cullumpton.

Mr. Davy, Philadelphia, America.

Mr. Martin Dunsford, Tiverton.

Mr. George Dunsford, Tiverton.

Rev.



2.

E.

Rev. John Prior Estlin, Bristol.

Mr. Jonathan Evans, Exeter.

H.

Rev. T. D. Hincks, Cork.

Mr. Houghton, Exeter.

I.

Rev. Jacob Isaac, Moreton, Devon.

K.

Samuel Kenrick, Esq; Bewdley, Worcestershire.

Rev. Timothy Kenrick, Exeter.

Rev. John Kentish, Hackney.

L.

•Rev. Theophilus Lindsey, Essex-street, London.

M.

Samuel Milford, Esq; Exeter.

Mr. John Milford, Merchant, Exeter.

Mr. Richard Milford, Colyton, Devon.

Mrs. Elizabeth Moore, Taunton, Somersetshire.

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Mr.

3.

R.

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Mr. William Reynell, Barnstaple.

*Wm. Rowe, Esq; Spence Combe, near Crediton.

Rev. John Rowe, Shrewsbury.

S.

Samuel Skey, Esq; Springrove, Bewdley.

Samuel Sparkes, Esq; Crewkerne, Somersetshire.

Mr. Stephen Shute.

Mr. John Spry, Duke-street, Plymouth Dock.

T.

John Tingcombe, Esq; Plymouth.

Rev. Dr. Toulmin, Taunton.

Mr. Tucker, Merchant, Exeter.

Mr. M. Tucker, Exeter.

W.

Mr. George Watfon, Taunton.

Rev. John Williams, Norton, near Sheffield.

GENERAL STATE,

GENERAL STATE OF THE
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Balance, July 4, 1796	£. 18	11	4
Annual Subscriptions	15	15	0
Admission Fees	1	11	6
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Books purchased of the Secretary	21	9	0
	<u>£. 60 6 10</u>		

Disbursed for Printing, &c. the "Col- lection of Family Prayers"	43	18	6
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tian Knowledge and the Practice of Virtue by
the distribution of Books.

1. *The Character of Christ as the Witness to the Truth*: in a Sermon preached at Crediton, Sept. 6, 1792. By Joshua Toulmin, D. D.

2. A Discourse on Matt. xiii. 33. delivered at Taunton, Sept. 3, 1793. By T. Kenrick.

3. A Sermon, from Tit. ii. 10. delivered at the Bow Meeting-House, Exeter, July 2, 1794. By J. Reynell. To which is prefixed, The Correspondence between Counsellor White and Mr. Toulmin.

4. *The Importance of just Sentiments of God*: a Sermon preached at Plymouth, July 1, 1795. By Thomas Broadhurst.

5. *The moral Tendency of the genuine Christian Doctrine*: a Discourse delivered in the Bow Meeting House, Exeter, July 6, 1796. By John Kentish.